

# ROSICRUCIAN DIGEST

1959

JULY

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unite religion with  
science?

▽ △ ▽

## How Sand Preserves Flowers

An artistic adventure.

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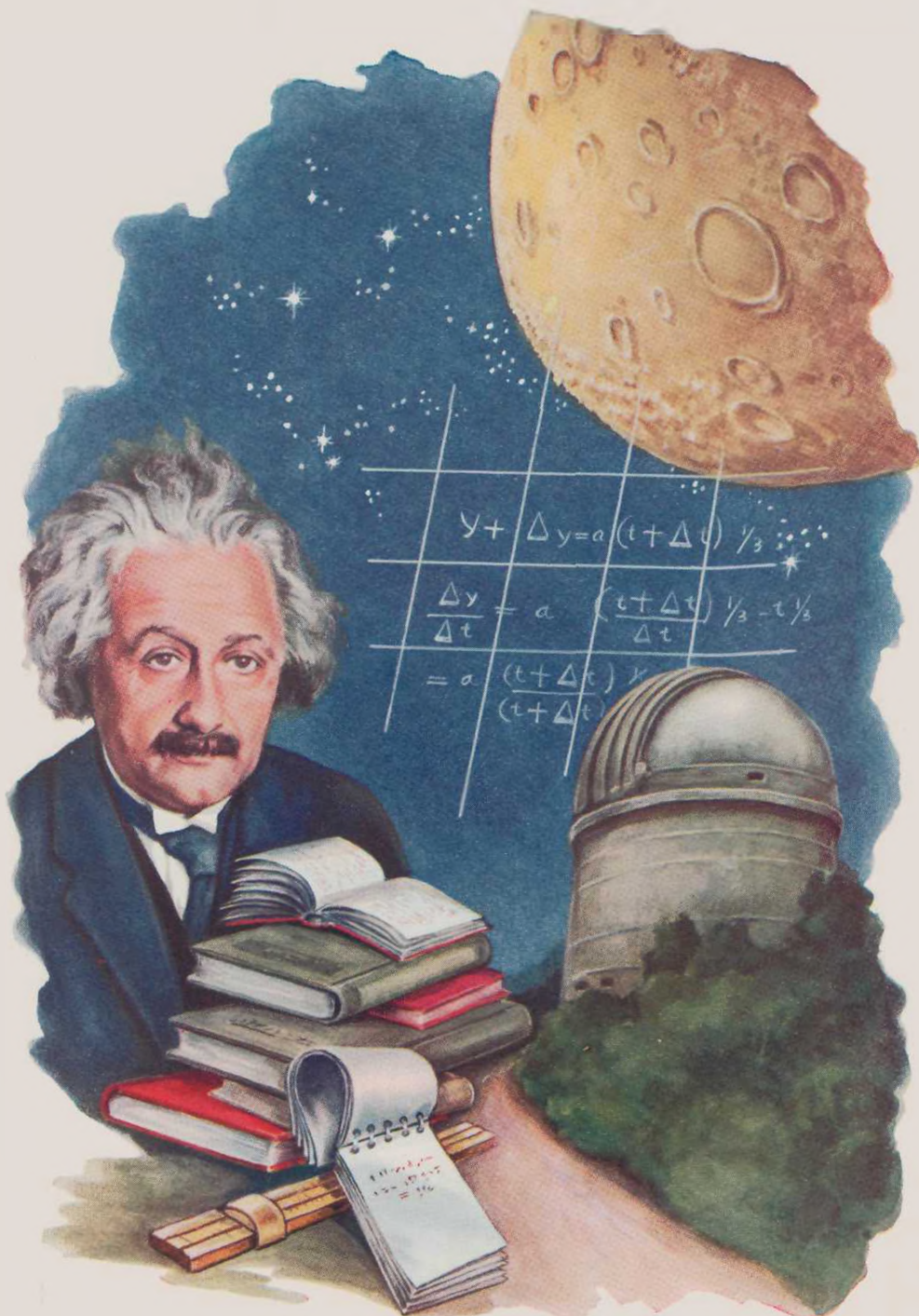
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San Jose, California

(EACH MONTH THIS PAGE IS DEVOTED TO THE EXHIBITION OF STUDENT SUPPLIES.)





**DR. H. SPENCER LEWIS**

The first Imperator of AMORC in its present cycle, the person who laid the foundation for the Rosicrucian Order's current world-wide activities. Dr. Lewis passed through transition August 2, 1939. The anniversary of his transition is commemorated in Rosicrucian Park, San Jose, with a special ceremony. For details see page 247.





# BEYOND EARTH

## *What Strange Cosmic Power Influences Humans?*

**B**Y WHAT RIGHT does man presume that he is the chosen being of the universe and that the earth alone shapes his existence? In the infinite spaces above, tenanted by vast and magnificent worlds, are Cosmic forces which influence the life of every mortal. As iron filings respond to the attraction of a magnet, so too your acts are the result of an impelling influence upon your will. Just as the unseen Cosmic rays give the earth form and substance, so too from the infinite reaches, an invisible subtle energy affects the thought processes of every human. Life itself bows to this strange universal force—why, then, should YOU not understand and COMMAND IT? You are like a pendulum either to be swung forward to happiness and the fulfillment of your dreams, or backward into discouragement and disillusionment. Why remain poised in a state of anxiety, uncertainty, and anticipation? Learn to draw to yourself these Cosmic forces which will give your mind the creative impetus that will assure the end in life you seek.

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# ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

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## *The Purpose of the Rosicrucian Order*

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below, and ask for the free book, *The Mastery of Life*. Address Scribe S. P. C., Rosicrucian Order, AMORC, San Jose, California, U. S. A. (Cable Address: "AMORCO")

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# THE THOUGHT OF THE MONTH

## OCCULT FANTASIA

By THE IMPERATOR



**U**NORTHODOX thinking has often been a crusader for progress. It has led the human mind into channels of inquiry, out of which emerged revolutionary changes that have advanced mankind. The unorthodox thinker, by his new and often radical concepts, shakes other men out of their lethargy. The new views cast shadows on the traditional ideas of men.

Man likes to feel secure in his mental life. He wants to believe that he is right. The ideas he has may not be original with him. Most likely they are an inheritance from the society of which he is a part—or school, church and family. To intimate that they are false, to delineate the weakness of beliefs long accepted, is a blow to the ego. The natural reaction is to be indignant and to rise in defense of the cherished concept. This commonly results in the attempt to demean the integrity of the unorthodox thinker. He is called a crackpot or perhaps a fool.

Frequently these imprecations are hurled by those who could and should know better. Often such unjustified criticism is by educated persons. They, for various reasons, pride, indolence, or economic involvement, do not want to admit their erroneous thinking and beliefs. The public at large which looks to this cultured class for the accepted knowledge of the day, takes up the cudgels of ridicule and further harasses the unorthodox thinker.

Just recently a news item appeared in the press in London, England which

confirms this intellectual persecution of the progressive thinker, the one ahead of his time. It concerned the shocking treatment of Oliver Heaviside who died in 1925 in a state of abject poverty. Heaviside is *now* recognized as one of the greatest physicists and electrical engineers the world has known. His contribution to radio and to the knowledge of the transmission of high-frequency waves, which also makes television possible, has been tremendous. The electrical field or belt above the earth which makes possible the transmission of high-frequency waves around the earth has now been named for him. It is called the Heaviside layer.

Had Heaviside's numerous other postulations, though radical, been accepted in his time, they would have advanced our knowledge of physical phenomena. They were departures, however, from the obsolete but comforting theories which men wanted to believe. As a result, Heaviside was laughed at by a populace which took its cue from the verbal chastisement he received at the time from staid academic circles. Deeply hurt, he became a recluse in an attic—starving, experimenting, and writing his now famous equations on scraps of wrapping paper and the backs of unpaid bills. These remarkable papers were recently discovered beneath the floor in his attic quarters. The Royal Society of England, a learned body, has now assigned a foremost scientist and mathematician to a deciphering of the handwriting, much of which is almost indistinct. These writings reveal the genius of this *unorthodox* thinker.

There is, however, another side to un-

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orthodox thinking. It is the negative side—the principal cause of public derision and a sardonic attitude toward those who diverge from accepted thought. This latter kind of unorthodox thinking is not only unable to confirm in fact what it expounds but even its presentation is not sound. After all, it is one thing to be ridiculed because others do not wish to accept new ideas or even to investigate their cogency. It is still another to be ridiculed, because what you *say* or *do*, when it is fairly and intelligently examined, can be proved to be groundless and absurd.

Metaphysics and mysticism in the popular mind are thought at least to be a kind of eccentric religious belief and practice. Patently, such a generalization is mainly the consequence of the ignorance of the majority of people as to the nature of either of these subjects. The average person carrying such a notion of these fields of thought has never read an authoritative text or recognized philosophical works explaining them. He is not even aware that the subject of metaphysics, in its essence, its pure form, is not directly related to religion. Metaphysics concerns the nature of first causes and speculates on the subject of ontology, the nature of being; epistemology or the theory of knowledge; psychology or the nature of mind. In fact, metaphysics inspired the empirical investigation of these realms of thought, eventually evolving them into the formal sciences which now embrace them.

Mysticism has been erroneously associated with the mysterious and weird. Actually, the origin of the word has naught to do with such. In brief it is the method by which an individual seeks an intimate union with the Absolute, God or the Divine, whichever term the believer identifies with the Supreme Mind or Being. Every individual who prays, for example, regardless of his religious belief or affiliation, is resorting to mysticism, that is, an intimate communion with a divine representation or source. There is no established formal religion today which is devoid of the element of mysticism. Therefore, to speak of mysticism in a derogatory sense is really to demean an essential aspect of religions which are respected

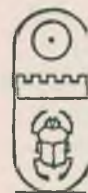
and practiced by the masses of the people.

The confusion about mysticism, metaphysics, and esoteric philosophy generally in the public mind is the consequence of inane, superstitious, and irrational acts done in its name by a conspicuous minority. It takes only "one bad apple in the barrel, etc.," to do untold harm to worthy but unorthodox subjects and channels of thought.

A few examples of such incidents will show the disservice which such people do by their fantasia. An individual will conceive that she is under the personal direction of a disembodied spiritual or Cosmic master. This master is an intelligence which she thinks of as nearly or quite God-like. This master is thought to function more or less as the genie in the tale of Aladdin and his magic lamp. Whatever the believer desires, she turns to this unseen ethereal master to materialize or acquire at her bidding.

Psychologically, this provides such an individual with a sense of vicarious self-sufficiency. What she cannot do for herself or will not do, she expects is being done, or will be, by the "master." The individual is thus relieved of responsibility in personally confronting reality in life and exerting the effort of mastering it. There is even the habit of shifting the responsibility for one's own mistakes and negligence to the "master's will." In other words, what transpires that may be adverse is believed to be because the "master" desired it to be so. Conversely, what one experiences as beneficial is also thought to be of this master's will. Gradually the individual allows the fantasies which her mind has established to be the guide in her daily life.

It is but one step from this thinking to the abominable practice of *automatic writing*. This type of writing is either done with a planchette (Ouija board) or with just a paper and pencil. The victim begins writing what she imagines is the personal dictation of the master. It always seems quite involuntary. The hand and arm in a series of movements seems to write without personal direction or effort. However, the phraseology is exactly what is in the individual's own subconscious mind. Actually what the etherealized master dictates to the





self-deceived person is what the latter either fears, hopes for or expects.

Since these so-called messages arise out of the victim's own subconscious, they have disarming effects which such an inexperienced practitioner does not realize. First, the messages do not in any way seem related to her own mind. The particular ideas that come forth in their combination or arrangement may seem new, startling, in effect. They are apparently quite unfamiliar in their expression to what the victim has been conscious of in her objective thinking. All of this makes the communication seem just that much more convincing.

Believing that these communications are unimpeachable and coming from a "higher source," the individual indulges in them more and more frequently. The harmful effect is in the individual's willing compliance with these uncontrolled dictations arising from her own mind. For further example, as a result of a fear of an impending catastrophe about to befall the world, because of present-day turbulence, the individual resorting to these practices may receive a message from the "master" to flee to the hills for safety. She and certain others, to whom she communicates her ideas and who think likewise, will take their worldly belongings to a nearby hilltop with provisions to await the world's destruction.

While waiting in the hills, they again indulge in receiving the master's direction. By this time perhaps the messages may no longer need the mechanics of writing. In other words, they just freely flow at random from the subconscious which by habit has now established a channel for them. The "master," they now believe, tells them that they have been selected to be preserved among men so as to begin a new civilization. But, on the other hand, they are also "advised" that, if they will do thus and so in the form of a rite or ceremony, while waiting in the hills, perhaps the world may be saved. In their blind faith, they adhere to what is actually their own

thoughts and perform the rites they have visualized. No catastrophe befalls the world! These unfortunate persons then come to believe that the rites which they have performed have, as the "master" told them, saved the world from perhaps a tidal wave or a great inundation.

The lack of reasoning in all this is evidenced by the adherence to one's own fears and anxieties as well as misbeliefs. A little serious thought would show that, if the world were to experience a deluge, as it is said to have once experienced and is recorded in the writings of many ancient peoples, those fleeing to the adjacent hills would certainly not be sole survivors because, after all, there are millions of persons in the world whose natural habitat is already at a very high altitude as in the Himalayas, Andes, the Alps or other mountain chains. They, too, would be spared, even without knowledge of the "master's" direction.

Further, what kind of master or divine being would select a few to survive and allow millions of innocents, as children, to be sacrificed? Still further, if the world were to meet such a calamity, the few food supplies, which the refugees take in their cars when they go to the hills under the direction of the "master," would be inadequate to sustain them for any length of time especially when most of the world, at least in their area, would be inundated.

The really unfortunate part of any such incident as the one related is that these persons speak to others of their beliefs and practices and in the phraseology or in the direct name of metaphysics, mysticism, and esoteric philosophy. As a consequence, their unorthodox thinking is then grouped by the persons to whom they speak in the category of other worthy and advanced thinking but which is also unorthodox. As a result, many intelligent but divergent concepts are not analyzed for their real truth and merit and suffer by wrong association with such irrational and fantastic notions.





## In Memoriam

As we study the lives of great men, those who really contributed to the advancement and welfare of mankind, we discover that they had many parallel qualities. In particular, their personalities, of course, varied, as did certain of their interests and preferences. Those elements, however, that were the contributing factors to their success are remarkably alike. They exhibited a tremendous tolerance toward racial and religious differences in their fellow men.

What these men strove to accomplish was always a satisfaction to their all-inclusive selves; that is, what they did was an impersonal venture. Their pleasure in creating existed in what the thing was able to provide rather than in any personal glory or remuneration that might follow from it. This fact is born out in the great sacrifices that such men willingly made to attain their ideals—sacrifices of their health, common enjoyments, time spent with their families, and even of their own wealth. Further, such contributors to human welfare displayed a seemingly all-embracing intelligence. Though their minds were focused principally upon some particular goal, yet, like a great light it made everything upon which it shone stand out in vivid clarity; their intelligence gave realism to all it touched.

Dr. H. Spencer Lewis, first Emperor of the present Rosicrucian cycle, was such a man. He understood men; both their strength and weak points were comprehensible to him. He never displayed hate or animosity toward his enemies who sought to thwart his activities. He looked upon them as being unfortunate victims of emotions and passions which at times rob men of their judgment and of their greater powers and virtues. He invested this spirit and understanding in his development of AMORC, in accordance with the trust placed in him.

Dr. H. Spencer Lewis passed through transition, which he always thought of as a HIGHER INITIATION, on August 2, at 3:15 p.m., in the year 1939. His earthly remains are interred beneath a triangle in a shrine in Rosicrucian Park. The Shrine, however, had been built years before in commemoration of an initiation which he had conducted for several hundred Rosicrucians in Luxor, Egypt.

In accordance with what has now become a tradition, each year on the anniversary of his transition, a brief ceremony in his memory is held in Rosicrucian Park by officers of AMORC, with members attending. Rosicrucian members everywhere are asked to personally participate in this ceremony if possible. Others who cannot be present at a gathering are asked to try to enter into *one minute of silent tribute* to Dr. Lewis' memory on that occasion. Please record the following on your calendar for the event:

Sunday, August 2, 4:15 p.m. Pacific Daylight Time  
(3:15 p.m. Pacific Standard Time)







## Creating in the Cosmic

(From *The Mystic Triangle*, September 1923)

By DR. H. SPENCER LEWIS, F. R. C.

Since thousands of readers of the *Rosicrucian Digest* have not read many of the articles by Dr. H. Spencer Lewis, first Imperator of the present Rosicrucian cycle, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



SHORT time ago this possibility was impossible!" This epitomizes the various expressions heard in the West at the conclusion of the air-mail tests between Coast and Coast. This reference could apply to everything in general or to one of many present-day accomplishments.

First of all, we find in the chosen text the element of time. Time and its duration is relative. When we speak of national affairs as they pertain to the development of civilization or the needs of civilization, a hundred years is a short period. When we speak of the immediate needs of individuals composing a nation, even ten years is long.

Each minute of our lives is fraught with potency in the possibility of change, for all things change, ever; and change is the only permanent condition of all things. We have lost a true appreciation of existence by giving it a periodicity that it does not have. We think of life in the terms of past, present, and future. Relative though these periods be, they maintain in our objective consciousness a divinity of assumed power to consign all action, all thinking and being, into domains that are either past our control, within our immediate

but changing supervision, or not yet within the extension of our influence. By this process of thinking, with its attendant premise for all action, we maintain various domains wherein obstacles may be fostered and thrive or be evolved from false conceptions and grow to giant size.

How often do we find the domain of the past literally inhabited by multitudes obstructing our present progress? Are these creatures any less cruel in their assassination of our hopes and desires than the Brobdingnagians of the kingdom of the future, who rise in all their amplitudinous, Cyclopean bodies and shout the success-killing refrain: "It can't be done, for the time has not yet come."?

Surrounding us always is that still greater army of malcontents and pilferers of successes—present obstacles. What barriers they build in our paths—formidable, unassailable, immovable! It is fate! It is Karma! It is the unfair decree of an unjust god! It is proof that we are mere pawns moved about by a cruel law of nature!

With such an attitude, we resign ourselves to the situation that confronts us, trusting weakly that something may happen, but ready to accept the worst conclusions as a fiat of his satanic majesty.

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Should we spend half an hour in proper thought we would find that the obstacles of the present are the vanguards of the army of future obstacles, moving up in place to take the trenches vacated by the obstacles that have moved on into the army of the past.

Hour by hour the obstacles of the future move stealthily forward into our immediate environment, attack our ambitions, thwart our plans, frustrate our actions, fall victims of periodicity. Crippled and weakened, they unite with the obstacles of the past and make way for those of the present and future. It is a dizzy pageant!

As we analyze this parade of pusillanimity, sneaking from a real nowhere into the now under cover of time, blazing the air with its conquering roar while it arranges for its early departure in the morning, we think of our childhood days when we excitedly anticipated the coming of the circus—that wonderful thing that was somewhere off in the future but slowly moving toward us.

Then came the great parade with stirring music and flying banners—victors from other places here, now, to conquer us! The lions roared, the tigers snarled, the snakes spit at us, the wild cats dared us to move closer! We trembled with the excitement of at last realizing our anticipations of a great day under the big tent. The hour came and we found ourselves spellbound! It was all as we had visualized! Then morning came, and we saw the wild animals quiet in their cages, the performers divested of their superb and impressive garments, the whole mass of conquerors denuded of their formidableness, slipping quietly out of our presence to become allocations of the past.

We have wondered, in later life, just why we anticipated so much and could not realize sooner that we were thrilled and awed more by our creative imaginations than by our realizations.

"The future is the present in the making, the past is the present realized," says an ancient proverb. But it is false, untrue, enslaving!

Both the seeming past and future are of the now! All that ever will be and ever was is now—in Cosmic terms—in fact. In objective realization all things

assume a relationship in the terms of space and time, but such realization is not a Cosmically creative factor; it does not make things have such relationship in Cosmic reality.

### ***False Conceptions***

From another standpoint, we know that the objective consciousness cannot be cognizant of two manifestations at the same time. We cannot both see and listen with comprehension. We may concentrate upon a picture and at the same time believe we are listening to passages of music. We find, however, by careful analysis that we are changing the focal point of our attention alternately between the picture and the music, and at no time are conscious of both. The alternation is rapid, so rapid that we believe we have missed little in the comprehension of either the picture or the music.

If we enlarge the periods of alternate concentration, as well as the breaks between these periods, that may be illustrated by a long line divided into alternate white, black, and red segments—the red representing the periods of realization of the music, the white, of picture realization, and the black, the periods when the focus of attention was shifted. As we look at such a line we see an excellent representation of our false conception of the relation of things. By this line we would believe that the periods of music and of the picture preceded each other or followed each other in time and duration and were not coincident.

And in like manner we give false relationship to all the things of life, in terms of time especially. We pause to think of that which seems to be in the future, and at once it is of the present; and before we can fairly realize and appreciate this magic transportation, we discover that it is now in the past.

We prove to ourselves that the past is not distinct from the present when, in retrospection, we "live over again" with all the joy, all the keen mental and psychic realization, some incidents of a yesterday. Should we, however, believe that such transportation of events, from one relative and assumed position to another, is only true in the case of retrospection? Is there any reason to assume





that introspection is not just as pregnant with life and realism?

I return again to my text. A short time ago the possible was impossible! Reverse the order and say, the impossible today will be possible tomorrow or a short time from now! The obstacles that surround us today, like those that surrounded us a year ago, will pass away and that which seems impossible will become possible.

The point I wish to call to your attention is the false interpretation of facts. The obstacles of the future are the obstacles of today as they are of the past, and likewise the possibilities of the future are possibilities of today in Cosmic verity.

When newspapers were filled with reports of the success of the air-mail service, I was reading incidents from the life of Abraham Lincoln. On one occasion he had sent an important communication to a place seventy-five miles distant. Time was an element of importance. Hills, rivers, and land had to be crossed. The messenger traveled this seventy-five miles in about twenty-six hours. Lincoln remarked that it was a notable achievement and looked forward to the day when obstructions to speedy communication would be overcome.

If it had been suggested that a rider be sent over such greater hindrances as the Sierra Nevadas and Rocky Mountains for a distance of seventy-five miles in twenty-six hours, the suggestion would have been decried as impossible.

And now the newspapers state that communication has been sent this day (1923) from Coast to Coast, across all mountains and land, against all obstacles and for a distance of several thousand miles in about twenty-six hours—the same time consumed by the rider of the horse in going a distance of seventy-five miles. The obstacles have been overcome!

Thinking, planning, and determination have enabled man to rise above the obstacles, literally and figuratively. Science comes to the rescue; determination gives wings to rise far above all things; and the impossible of yesterday is possible today.

We overcome obstacles not by waiting until the obstacles of tomorrow assert themselves in the present, but by

eliminating all sense of time—by decreeing in the *now* that what is desired *shall be made manifest* without a consciousness of predicting or commanding it for either *present* or *future*.

When Lincoln concentrated upon that which prevented rapid communication in the hour of need and conceived that quicker means must be found, he *there* and *then* set into operation the powers of mind which at once overcame the obstacles to such results. When the Wright brothers first visualized man flying in the air in a large machine heavier than air, they *then* and *there* destroyed an army of obstacles.

Truly, both Lincoln and one of the Wright brothers passed on without seeing the result of their mental action. Cosmically, where all things are attained *first*, the solution of the problem of rapid communication was solved at the moment of conception; in the physical world with its limitation of space and time, the results of the conception had to wait their time to become manifest.

By crediting the physical world with such relative qualities as space, time, duration, we force all objective manifestation to take sequence. Our objective consciousness can appreciate but one thing at a time, hence all things must be realized in sequence and each must have duration in terms of time.

#### **More than Faith**

In the flash of a second I may conceive, and thereby Cosmically *create*, a scientific achievement, but the eventual objective realization of it will require the overcoming of many problems and the passing through of many stages of development for it to become manifest. My objective comprehension of the growth and final manifestation of the conception requires *time*; my mental, Cosmic, true realization of the conception and its accomplishment is instantaneous, and of the *now*, not the future.

All through life those things which array themselves before our objective consciousness as obstacles in the path of our desires are things which are placed in sequence and in terms of relative distance from the present. With this belief as a premise for action or pro-



cedure, we concentrate upon contesting with the first obstacle; when that is overcome we will prepare to meet the next one or two. We have invented a proverb to ease our conscience in such an unjustifiable procedure and say, "We will cross no bridge until we come to it!"

The problems of the future are problems of now. They will be overcome in the future by being overcome now. Refusing to admit that any obstacle can stand in the way of progress of Cosmic creation, we at once, now, destroy every giant contender of success about to be born for future activity. By visualizing the thing desired, realizing it as an accomplishment now existing in the Cosmic, we may dismiss the gloomy prospect of obstacles to arise in the future, and then abide by the law of

the objective world and give this world the time it demands to manifest that which the Cosmic has completed.

It requires the utmost sureness of vision, the most complete devotion to idealization, and the readiness to cooperate with the Cosmic in the labors of *now* to serve in the whole scheme of things. In this way all men, made in the image of God, having the divine consciousness of God with the attending attributes, are creators with God. In the consciousness of God there is not time but the ever-present, no duration but the eternal now, no space but the here, no comprehension but what is created by conception of it, no past but that which was thought by the past to be in the future, and no future but that which is conceived in the now.



## The Higher Glimpse

By S. L. BERRY



How is it that some of the most penetrating, investigative minds in our present day go so far as to respect and admire the virtue of believing in God but cannot find it in their hearts to accept some concept of Divine Being for themselves?

One of the first lessons an aviator learns in his training is the value of oxygen when flying at an altitude of above 10,000 feet. So great is the concern for impressing this point on the mind that it is futile merely to tell the individual to use oxygen and that if he fails to do so he will be subject to self-deception—that is, feel all is well even as his danger increases. The fact has to be demonstrated in a pressure chamber.

A volunteer is required to experience the effects of flying at 20,000 feet without oxygen while his companions, using oxygen, study him. The volunteer, blissfully ignorant that he is slowly dying, feels as sure of himself as he did at ground level. Simple calculations

are done with a flourish. Asked to count backwards from a hundred he does so with an ease which, to him, seems smart and rapid.

Only when he returns to normal, at ground level, are his companions able to convince him that his conduct was anything but satisfactory. Not only did he slow down to a drunken level during his backward count but he missed numbers and, occasionally, he even began to count forward. Only when he examines the written examples of his own simple arithmetic and sees for himself the now obvious errors is he fully convinced that the sudden lack of oxygen affects the brain, reducing awareness to a dangerous level for safe flying. The lesson of such an impressive demonstration becomes beyond dispute.

The circumstances of life put many people in pressure chambers, at ground level, with the stress and strain having the effect of taking them high up into the clouds with much suffering. They may not believe in God, but the desperate struggle to survive is capable of producing some form of illumination to bring them out of the clouds. The clarity





of inspired vision enables them to solve their problems and, thus, put an end to their distress. They have, in fact, been rescued by a Higher Power than themselves. The presence of God is no longer a question of faith, belief, or self-deception. The magnificent actuality has been experienced.

The first higher glimpse of the pattern of truth becomes recognizable and capable of growing an understanding. The veil is lifted from symbolical Biblical stories to reveal deeper, more significant meanings. The supreme majesty of the system and order of the Universe and the marvelous workings of Divine Laws become concepts of gratitude, upliftment, humility, awe, and wonder. This experience is not uncommon. The general pattern of it has been repeated, in varying degrees, in innumerable lives for thousands of years; and yet it has eluded the enlightened comprehension of some of the wisest men of the present century.

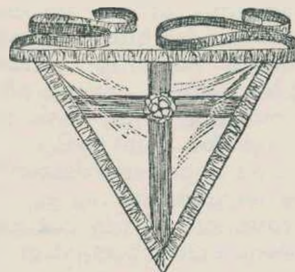
Some philosophers and writers of world renown have declared that with all their probings into the mysteries of the universe they have found nothing to justify a belief in God.

A study of their works and lives usually reveals a compassionate love for mankind. Though not conscious of it

themselves, they have been reflecting God as they evolved and developed. The world is enriched with their wisdom. It is sad, however, that with all their expanded consciousness and precious experience they have failed to recognize even the first conscious glimpse of the source of their own creative power, imperfect though it may appear through the lens of mortal eyes. The realization to be evolved is that God's presence exists within.

While we strive to understand the laws of cause and effect we may not be able to discern clearly how this denial of God functions in the Cosmic Plan. It is possible to suggest, however, that it may serve as a challenging stimulus to evoke a deeper response in larger numbers to look for more light.

It is heartening to know that the growing realization of Cosmic Consciousness no longer belongs to enlightened minorities, but to ever-increasing numbers who seek earnestly and find. On this inspiring evolutionary development rests the foundation and the wonderful prospect of uniting all mankind; for it is impossible to realize even a spark of Divinity within ourselves without recognizing the same Holy Presence in others.



### DEDICATED TO SERVICE

Among the early Essenes and Rosicrucians, SERVICE was symbolized by the wearing of an apron. In your own home sanctum, the wearing of this symbolic emblem will reflect your willingness to "work in the vineyard" of the Order—pursuing its principles and practice.

The aprons available through the Rosicrucian Supply Bureau are hand-made, faced with a band of red ribbon and trimmed with a gold-colored cross having the traditional red rose in the center.

Price, postpaid, \$2.75 (£1/-/- sterling). Send your order and remittance to the ROSICRUCIAN SUPPLY BUREAU, Rosicrucian Park, San Jose, California.

*The  
Rosicrucian  
Digest  
July  
1959*



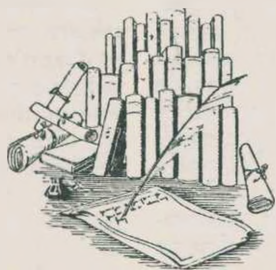
# Early Rosicrucian Manifestoes

## 5. THEIR ENGLISH ORIGIN

By JOEL DISHER, F. R. C., *Department of Literary Research*

THE Tribunal of History," Theron S. E. Dixon reminds us, "is always open. Its session is one continuous term, and therefore, its judgments are ever subject to review."<sup>1</sup> During the past few months, advantage has been taken of this fact to present certain matters for review upon which the judgments of the Tribunal seem open to question. The intent has been to indicate that a carefully-worked-out plan lay behind the *Rosicrucian Manifestoes* issued in Germany in the early years of the seventeenth century, and that that plan aimed at ushering in a new era for the world. The position taken was that "the Brotherhood of the Rosy Cross, the philosophy of Francis Bacon, and the plays of Shakespeare were united in a common purpose: World reformation." (Cf. *Rosicrucian Digest*, January 1959.)

It is perhaps natural that the farther we move from these events, the less we feel any responsibility to account for them and the more we are inclined to abide by judgments already rendered. What is past, we argue, should be allowed to remain so; otherwise, the present will become too unsettled for comfort. We use Emerson's phrase to justify ourselves: "Who cares what the fact was when we have made a constellation of it to hang in heaven for an immortal sign?" This is specious thinking, especially in this case, since it leaves a gerrymandered monstrosity rather than an orderly constellation hanging in our heaven for an immortal sign. The past is the premise for the present and, if that premise is falsified or mistakenly conceived, whatever rests upon it is worthless.



Previous articles have pointed out that the premise could have been more soundly based by a more nearly correct evaluation of the facts. It may now be suggested that the Manifestoes, which appeared in Germany, were themselves parts of a larger whole; and that in a sense they fulfilled but the

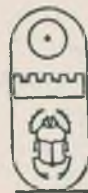
middle phase of a plan the initial steps of which had been taken in England years before.

Writing of the French Renaissance in England, Sir Sidney Lee makes this illuminating observation, useful to our purpose: "Only from the year 1579, when Spenser and Sir Philip Sidney first gave earnest of their genius, did the stream of great literature flow in England continuously or with sustained force. The impulse grew in strength for thirty years and then declined."<sup>2</sup> These thirty years, beginning with 1579, may very well stand as marking off the initial period not only as it concerned literature, but also as it concerned every aspect of life. Why the literary phase should stand out so prominently may be readily seen when one remembers that without channels of communication, ideas cannot be dispersed any more easily than can water. The tentative, experimental, and fugitive literary endeavors of 1579 were building that channel of communication. Both "Euphues" and "The Shepheardes Calendar" make this clear, the dedication of the Calendar declaring as its purpose "to restore, as to their rightful heritage, such good and natural English words as have been long time out of use and almost clean disherited."

In 1579, Francis Bacon was 18. Having left Trinity College, Cambridge,

<sup>1</sup>Francis Bacon and His Shakespeare, Chicago, 1895

<sup>2</sup>Sir Sidney Lee, *The French Renaissance in England*, Scribners, New York, 1910





about four years previously because of dissatisfaction with its educational system, he had spent the intervening years in Europe, mainly at the court of France. There, his firsthand acquaintance with Continental culture had filled him with enthusiasm and new purpose. What Dante and his followers had been able to do in Italy, what The Pleiade had accomplished for France, and the Old Knights Templar for Germany, rekindled in him a vital spark which his university experience had all but extinguished. Abroad, he was in almost constant association with men of vision, men who aspired and achieved, men whose aims and ideals he could wholeheartedly accept. There he made his acquaintance with mystic philosophy and conceived his life's mission in terms of it.

The untimely death of Sir Nicholas Bacon, Elizabeth's Lord Keeper, brought Francis home again in 1579 to face a set of very different circumstances. His Continental interlude had been soul-rewarding, however, since it had given his life a direction and purpose of which he never again lost sight. He returned to England matured and stable—a young man, in the words of Sir Amias Paulet, the English Ambassador who had him in charge, “of great hope, endowed with many good and singular parts,” such as would make him useful to the State. At the Queen's order and expense, young Bacon was almost immediately entered as a law student at Gray's Inn. There he lost no time in sharing with others his own enthusiasm for culture and reform after the European pattern.

By Continental standards, England as a nation was culturally backward and uncouth. It had neither a sense of national pride or purpose nor a speech sufficiently settled to be a medium of culture. Its manners were coarse and its customs rough and brutal.

With a coterie of enthusiastic companions drawn from university students, young lawyers, relatives, and acquaintances in the diplomatic service, Bacon made plans for an assault on this stronghold of ignorance. The “Order of the Helmet” was organized. Dramatic pieces began to enliven special occasions. Books to refine, entertain, and instruct came out in a language struggling to become English. Bacon even

tentatively outlined a scheme, “The Most Masculine Birth of Time,” by which through a brotherhood of dedicated men culture might be transmitted from age to age. Literature, especially drama, was to provide the channel through which ethical, moral, philosophic, and scientific ideas might be disseminated.

Bacon's election to Parliament in 1584 seems to have been as much unsought by him as his earlier enrollment at Gray's Inn in 1579. Neither event is to be easily explained out of context, and neither appears to have been chosen by him in furtherance of the mission which in France he had accepted as his own. A matter of eight years later when he was 31, the conflict between career and private enterprise was apparently unresolved.

“I wax now somewhat ancient,” he wrote to Elizabeth's Lord Chancellor, evidently seeking help or encouragement of some kind; “one and thirty years is a great deal of sand in the hour glass. . . . I confess I have as vast contemplative ends as I have moderate civil ends, for I have taken all knowledge to be my province.”

What these contemplative ends were was not disclosed—perhaps could not be—since there was, undoubtedly, a connection between them and the Rosicrucian world reformation to be furthered by Bacon's philosophy and the Shakespeare plays. Herein lies the anomaly and mystery—even the tragedy of Francis Bacon—that moderate civil ends ran short of fulfilling his vast contemplative ones. Since complete understanding and evaluation demand that they be jointly considered, without knowledge of the hidden motivation in the man's life, its public aspects are too narrowly and too harshly judged.

The possibility is present, certainly, that conditions at home (there is no evidence that sympathy then or later was gained by the letter referred to) were among the factors making necessary the issuing of the Manifestoes in Germany. Just as possibly, the contretemps of Bacon's being falsely charged in 1621 explains why no follow-up program developed in Germany, and why in England a gathering together of loose ends took place. A note of urgency and finality becomes apparent.



The collected edition of Shakespeare's plays known as the *First Folio* was printed in 1623; also Bacon's *De Augmentis Scientiarum* in like format. In 1625, Bacon's original ten essays (now grown to 58) were printed in a third edition. The year following, *The New Atlantis*, a fragment, came out, strangely similar in theme to *The Tempest*, Shakespeare's last play. That same year Francis Bacon died—some say by feigning—but not before his blueprint for world reformation was in the hands of the builders and his work as Emperor-Architect complete.

William J. Long says, "Bacon was like one of the architects of the Middle Ages, who drew his plans for a mighty cathedral, perfect in every detail from the deep foundation stone to the cross

on the highest spire, and who gave over his plans to the builders, knowing that, in his own lifetime, only one tiny chapel would be completed; but knowing also that the very beauty of his plans would appeal to others, and that succeeding ages would finish the work which he dared to begin."<sup>3</sup>

In spite of all vicissitudes, his confidence in the success of his vast contemplative ends remained unshaken. He wrote in his Will: "My name and memory I leave to men's charitable speeches, and to foreign nations, and the next ages."

<sup>3</sup>William J. Long, *English Literature*, Ginn & Co., Boston, 1909

(A final article will be devoted to Bacon's philosophy as a means of fulfillment of the Manifestoes' promises.)



### LOAN YOUR DIGEST

The *Rosicrucian Digest* has thousands of subscribers who are not AMORC members. From these come many letters expressing appreciation of various topics which have proved of special help or enjoyment. Have you as a member read an article in this issue of the Digest, or in any other issue, which could be of benefit to someone else? Has your reading helped you to understand yourself better, or to analyze some harassing problems? Do you know a nonmember who might have similar interests or problems?

Loan your Digest to such a person—in the same spirit as others in thoughtfulness have shared magazines or books with you. (Be certain that your personal copy is returned to you for further use. Keep the issue alive and active.)

### CLEAN HANDS

Covetousness in men prompts them to prostitute the public for gain.

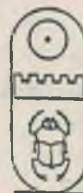
The taking of a bribe, or gratuity, should be punished with as severe penalties as the defrauding of the state.

Let men have sufficient salaries, and exceed them at their peril.

It is a dishonour to government, that its officers should live of benevolence, as it ought to be infamous for officers to dishonour the public, by being twice paid for the same business.

But to be paid, and not to do business, is rank oppression.

By WILLIAM PENN, from *Reflections and Maxims*—1811





# New Dimensions for Consciousness

By LOUISE A. VERNON, F. R. C.

THE most precious commodity that life offers is consciousness, a treasure often disdained, its true purpose overlooked. Our personal existence may be described as a series of responses to the push of the outer world and to the impulses released from centers within. Ideally, the energy necessary for such expression should be at the disposal of consciousness. Under pressure, however, vortices of unexpressed energy form in two areas of the self: the objective consciousness, under immediate observation, and the subconscious, beyond our control. To the extent that the interchange of energy between these levels is free-moving and harmonious, we develop; that is to say, we conceive constructive possibilities and act on them. The purpose of living is discovered and with it, new dimensions of consciousness.

Through reacting positively to experience, consciousness dilates, expanding the channel of communication between the objective and the subconscious levels, and permits a new area of awareness to be utilized without losing contact with the ordinary tools of perception—the five senses and intuition. A process not visible to ordinary eyes, the dilation of consciousness may be encouraged through specialized preparation, such as that offered by the Rosicrucian Order, AMORC; otherwise, imbalance may result. For analogy, a man can avoid a lawn sprinkler by walking along the curb. He does so with confidence; his feet contact the concrete edge as he takes step after step. Were the curb to be raised one hundred feet into the air, however, a new sense of balance would be required before the man could walk with the same confidence as he did when the



curb was only a few inches above the street. The individual would have to relearn the simple act of taking step after step, yet the relationship of his feet to the curb would not be changed.

Ordinary consciousness does not demand this special confidence, which is accompanied by a keen sense of responsibility for thoughts and actions. The objective and the subjective self—the dual elements of objective consciousness—contain a number of contradictory impulses, the normal result of reactions and decisions in life situations. Each particular response constitutes an "I." Our personality contains many "I's," often mutually contradictory. Hence it is possible to resist doing what we most want to do. One "I" in charge of directing the energy necessary to carry out an impulse does not know about another "I" that blocks the impulse with even more energy, inertia being a powerful force in itself. The various "I's" form hooks to personality on which others hang their likes or dislikes. An action considered forthright by our friends is interpreted as selfish by our enemies.

Contradictions can never be eliminated, only transcended. A co-ordinating "I," or awareness in another dimension, is the means by which contradictions are experienced in detachment. When this happens, the resulting unity in personality manifests in vigorous creativity.

For those who live in the erratic rhythm of unanalyzed emotions, the sense of "I" penetrates the substance of existence like a needle without thread. An emotional shock in such cases is not a tragedy if it permits a new awareness and re-evaluation of life by means of an "I" heretofore unrecognized. This



over-all "I" remains untouched by flood waves of unconscious impulses and emotions. It acts like a mirror. A mirror can reflect a crime, yet the substance of the mirror remains unchanged. A mirror may be broken, but whatever of it remains still reflects in proportion to its size. The rest of a scene outside its scope is not reflected by it. It is true that the mirror itself can be pulverized and the quality which we call *mirror* lost, where no reflection is possible, but this is another problem.

We are mirrors with the distinction of being able to detect what is reflected in us. When we take responsibility for what we reflect, we are on the way toward a new dimension. Where we are hung determines the reflections. Dr. Grantly Dick Read reflected three experiences in which women gave birth without pain. He had the educational equipment as an M.D. to act on his reflection. The result was a revolutionary concept that pain in normal childbirth is a learned response, not a physiological necessity. No matter what we reflect, every experience has the ingredients for growth and fulfillment.

#### ***Designing our Habits***

We spend years acquiring habits which should free us for creative consciousness, providing we do not dissipate emotional energy in carrying out our daily physical needs. How many of us use a steam shovel to dig up a handful of dirt? Such energy should be channeled for creative use.

We resist making the right kind of efforts. A stream of water will not go uphill, but through another kind of effort it can be dammed and made into a powerful force. Effort of a special kind focuses objective and subconscious pulses of energy, each no stronger than a drop of water, and raises consciousness to a level where it may perform with tremendous power. Capacity, incidentally, is measured by dissatisfaction.

If petty details of daily living touch off excessive emotional response, it is like a match touching off a dynamite fuse. The consequent reactions are beyond our control in a flash. Such explosions from the subconscious level warn us to utilize both levels of energy constructively. Otherwise, ill-health,

neurotic tendencies, or anxiety—the penance we impose on ourselves to assuage guilt—may result. Many people endure the torment of imbalance between their objective and subconscious consciousness for years rather than begin the task of inner unfoldment, which is like building a house by laying brick after brick according to a plan. Emotions maneuver such people like puppets. Unplanned emotional experiences upset the delicate balance of consciousness, whose performance level depends on a harmonious flow of energy. Emotional response may be mistaken for the creative act.

A danger peculiar to the search for new dimensions in consciousness is inflation of the ego, a narrow, personal consciousness. Dilation of consciousness is entirely different. Suppose an artist wished to paint frescoes on a ceiling. A scaffolding is necessary to raise the painter close enough to the ceiling so that he can work, yet when the painting is done, the scaffolding is taken away. It is not part of the design. If the artist decorated the scaffolding instead of the ceiling, the situation would be similar to inflating the ego rather than dilating consciousness. The same paint—or effort—would be used, the detail work as carefully executed, but on the wrong object. The mark of an inflated consciousness is observable by others as extraordinary bursts of irritation if motive is questioned, or by inflammatory reactions triggered by insignificant mishaps. It is quite possible for a person to be honored by strangers and ridiculed by his intimates.

Technique is necessary to attain new dimensions of consciousness. Just as some people are talented in painting or music, others have an artistic potentiality in regard to living. As an artist imposes his inner visions on objects outside himself, the artist of living works on the substance of life, *consciousness*. He selects one thought over another, one action over another. Aware of his contradictory tendencies and natural laziness, he strives to overcome by want-to power, not will power.

The process consists of evaluating thoughts one by one, moment after moment, admitting everything to consciousness that will come. We choose those we want to become part of our-





selves. For a time it may be necessary to be childish. "Just go on through," we tell an impulse to be irritable, and allow ourselves time to calm down. We question motives; we deliberate whether this or that action is a result of a forgotten suggestion now being acted upon mechanically. We become conscious of the two sides of a contradictory impulse and redirect it by conscious dedication to the highest principle we can conceive.

Practice periods should be reasonable in length, for such work is exhausting and often brings as much perspiration to the brow as the plowing of a field. Knowing that we are responsible for what we perceive adds to the unpleasantness of negative eruptions in ourselves. A safety valve is to accuse others of the things we are guilty of, but that defense must be understood and overcome.

Artists take infinite pains with their work, yet the beginning artist uses the same technique as the finished artist. There is nothing to unlearn if the right preparation is made from the first. The future artist in directing consciousness does the right thing in his own sphere, in preference to acquiring bad habits that have to be eliminated later.

Under the guidance of the co-ordinating "I," which is necessary before the process can begin, a channel clears for inspirational influx. Distracting emotional tendencies are properly dealt with when they arise. The "I" who partakes of all that happens has been neither absorbed nor inflated. Through consciously directing thought and action over a period of time, our inner guiding self is able to be creative.

Tensions set up by the interplay of inner and outer stimuli provide the means by which to direct the flow of energy between two levels of consciousness. Expanding consciousness reacts rhythmically. Accomplishment should not be confused with mere relief from tension. True progress is marked, not by removal of temptations but by quicker consequences to our decisions. We work with tensions, gaining new perception through consciously permitted suffering.

Tension is a bridge. Just as a piano wire, if taut, provides the bridge for a

musical tone, so we, by inner tensions, set up the conditions for the expressions of higher consciousness. We do not have to work at creating tensions; they are inherent in every situation. The very condition we cannot bear provides the best possible tension for constructive results. Keeping a point of calmness in the midst of personal upheaval proves that outward loss becomes inward gain. However, a wire breaks if tightened too much. If it is too slack, the tone will not carry.

If in analyzing our conscious desires we misinterpret them, we become the unwitting vehicle for subconscious urges that sabotage us relentlessly. If we consciously acknowledge their reality and accept responsibility for the particular manifestation we are experiencing, a new dimension is discovered, effecting a release and enabling us to cope with the situation without a residue of bitterness or resentment.

Capacity for response enlarges as we rise from the sea of subconscious motivations. We are subject to more impressions. No matter what we experience, we acquire an attitude, a change of direction. Some experiences scrape off the extraneous elements of our objective personality, just as a tile floor encrusted with dirt may be scraped until the original substance is revealed in its original lustre.

When we become aware of new dimensions in consciousness, most of us do not experience floods of illumination. It is like being in one's own room at night. The furniture has sharp corners, and we have left drawers half open in our carelessness. If the light is turned on, even for a second, we can see the sharp edges and half-open drawers and avoid bruising ourselves, but they still remain. We can disregard what we see and continue to bang into the furniture, or close the drawers, memorize the position of the furniture, and take responsibility, saving ourselves from injuries.

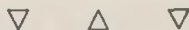
The experience of attaining new dimensions becomes increasingly impersonal. It is as though we stood in a long line of people passing along stones for the foundation of a cathedral. We must not make the mistake of thinking that we, rather than the stones, are to be the foundation. Our function is to



pass stones as rhythmically as possible so the next person will not be caught off balance. Consciousness becomes creative when it attains new dimensions, and it is our function to let the message through, not try to become a part of it. As in passing foundation stones, if we held up each stone, exclaimed over its beauty and talked about its position in the cathedral, there would be much confusion in the line among others less conscious.

The key to whether consciousness is

functioning with added dimensions is whether or not it revitalizes as it proceeds. A feeling of well-being, rapport, and harmonious support by redirected energy are signs of successful practice in sorting out thoughts. When consciousness is consonant with inner rhythm, the individual is reborn. Our potential level of performance becomes a gratifying reality. Life's most precious commodity is appreciated in terms of the new dimensions attained by a consciousness which is now creative.



### A POINT OF VIEW

I admire the American love for old furniture and old carpets but am sorry to find chromium taking the place of wood in the home. Chromium is too cold for the home and too hard for the soul. Something terribly akin I see between platinum blondes and chromium homes and tin-can souls.

The American home developed from chimneyed cottages, was changed into apartment flats, and is disappearing into the trailer. The trailer is the logical development of the American home from the apartment flat, which has been defined as the place where some members of the family wait for the return of the car being occupied by other members of the family. So why not build a slightly bigger car in which all the members can live all the time? The American will soon be living in partitioned cracker barrels, if he doesn't look out!

—Lin Yutang in *With Love and Irony*, from *The Illustrated Weekly* of India



### PARIS RALLY OF ROSICRUCIANS

All members of AMORC are cordially invited to share in the inspirational and fraternal activities of the Rosicrucian Rally to be held in Paris, France, Sunday, September 20. Those of you who reside or will be traveling in the vicinity of Paris at that time should communicate now with the AMORC Grand Lodge of France, 56 Rue Gambetta, Villeneuve-Saint-Georges (Seine et Oise), France, for full particulars.







The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing five cents in postage stamps. (Please state whether member or not—this is important.)

## APPRECIATION OF QUALITY

By CECIL A. POOLE, Supreme Secretary



THE world today is judged primarily on the basis of two standards. These have become bywords in a sense because they are used involuntarily by almost everybody in judging events and the nature of material objects within the human environment. This judgment is usually based upon an answer to these two simple questions—how good? or how many? The technological development of modern civilization has, unfortunately, emphasized the latter.

More and more, an individual's life, his social environment and even the political state of which he is a part, is judged in terms of quantity. It is gen-

erally conceded that the biggest city of a country is the most important. Also the largest manufacturer, the largest building, the most automobiles, the most televisions, the number of rooms in a house, the number of copies of a newspaper or a magazine are a basis for judgment to determine importance. These are all random references that are very common in the minds of individuals judging values of the items to which we have referred.

There was a time when quantity, or the number of items existing, was secondary to that of another factor, concerning which we hear less about today than we should—the factor of *quality*. There was a time when every object that was manufactured, when every-



thing that was done had primarily the purpose of quality. To prove this, all we need to do is to examine the workmanship of many objects of some years back. The intricacies of their design, the obvious perfection that entered into the preparation of them, is clearly indicative of more attention having been given to quality than to quantity.

It would seem that with the introduction of mass-production the manufacturer of individual items has emphasized their quantitative value rather than the qualitative value. The concept of man's creative efforts insofar as it affects the material world has changed. No longer can we depend upon an object that we buy to perform in accordance with the manufacturer's intent or the intent that is made public. I have been appalled, as I am sure many readers have, by the failure of mechanical objects I have purchased which do not perform as I had been led to believe they would. Not only is it common under present conditions for many objects not to perform as intended, but the seller or the manufacturer is often indignant if the buyer questions the performance of a mechanical object. In my experience with a rather expensive object recently, the seller became indignant when I raised a question regarding its failure to perform properly.

Unfortunately, this is not an extreme illustration; also, it is indicative of an extreme point of view in that we live in an economy geared to production, where quantity has become more important than quality. Failure of mechanical objects today is, I believe, fundamentally due to the application of this theory. No manufacturer intends his objects to be inadequate, but there is the influence of the fundamental belief of those who concentrate on volume as being more important than anything else. This practice leads to the development of a quantitative philosophy of life.

In a civilization based upon a quanti-

tative concept of standards, we must not lose sight of the fact that there are some values in the world that cannot be measured except in a qualitative form. The characteristics that make a civilization endure are probably to be found in the moral and ethical principles injected into the individuals who compose the civilization as well as in the spiritual qualities of the individual. If these principles are not a part of the educational process of a civilization, if they are not implanted in the minds of those who compose the civilization, then the extent to which our civilization may grow in terms of quantitative production will have little meaning.

In other words, we can develop to the point where we manufacture more physical objects, more complex objects, than has ever been done in the past, but if the same civilization that produces the great quantity of materials does not also produce a race that maintains moral, ethical, and spiritual values, there will be no eventual use for the quantitative production coming from our assembly lines.

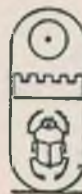
The Cathedral of the Soul is an example of a concept that cannot be analyzed as one of quantity. It is exclusively of qualitative value. It can be of benefit only to the individual who seeks perfection, even though he may feel that it is unreachable. The true value of the Cathedral of the Soul will come by the creation within the individual of the realization of those values which will qualify him for his place in the universal scheme of things. It will also qualify him to realize the dignity of human existence and that while his purpose may be to accomplish a certain domination of his environment, when the time comes for a summation, it cannot be made by counting the number of objects, but rather the value which will endure and which is strictly a matter of quality.

## FIRST DEGREE INITIATION

FRANCIS BACON LODGE, San Francisco, California

SUNDAY, JULY 12, 1959 — 1:00 p.m.

Visitors to the International Rosicrucian Convention at San Jose are invited to close their wonderful week with this inspiring initiation.





# The Hidden Redeemer

By A. A. TALIAFERRO, D. D., F. R. C.

AMONG the most powerful of all mystical symbols is the seed. The concept of sowing or planting is within the Rosicrucian instruction. This is also one of the main techniques used by Jesus in presenting the mysteries of the Kingdom of Heaven to those who would listen. This concept is implied in the blooming rose, and in the vine and the branches. The realization of the importance of seed was inherent in the fertility rites of primitive peoples. The "seed of Abraham," to be scattered over the whole earth, obviously refers to something that is going to happen to the human race. Will the final fruit of life come forth?

One of the most rewarding objects of meditation is concentration upon the seed idea: what it does, how it receives life, and what happens so that the purpose of the seed may be fulfilled. Without a kind of life which is its very substance, the seed-body would not be alive, or it would be in a process of decay. The life within the seed is the mysterious force which, when given freedom by the breaking of the body of the seed, is permitted to develop into that which is potentially within the seed. The human eye, as it conceives the seed, can see its body, but cannot see the life within it. With the help of the seed-life analogy, the mind is able to transfer the material object lesson to a spiritual level of consciousness and realize that the same principle which works in the seed does so in all life.

This is the manner in which St. Paul reasons in Chapter 15 of his First Epistle to the Corinthians when with the seed he symbolizes the meaning and purpose of the material body. He recalls the many different kinds of bodies.



There is a body called a seed which bears grain—perhaps wheat, or some other grain. It is according to the will of God that the body takes whatever form it has. And just as there are many kinds of seeds, so also there are many types of bodies. There is one flesh of men, another flesh of beasts, another of fish, and another of birds. There are celestial bodies and terrestrial bodies. The meaning and purpose of each kind is inherent in what the body

is and will be. Each body has its own glory, or meaning. St. Paul even refers to the sun as a body, and to the moon and stars. If he were living today he might use the same sort of analogy in speaking of a tree which, when buried in the ground, changes its body into diamond, after going through a transformation process which includes the creation of the substance known as coal.

We know that the body of a rock, under pressure and by the mysterious process of life, will grow into a different rock. In higher living forms, the acorn when planted in the ground manifests the body of an oak tree. A caterpillar, by changing into a chrysalis, produces the body of a butterfly. The Easter egg, by permitting its shell to be broken by the growth of an inner life which cannot be contained within the limits of the eggshell, produces the marvelous miracle of a chicken.

In each of these cases certain steps may be seen. The original body must be created mysteriously out of a mother—in other words, that which can produce and, through a nourishing and protecting process, bring into being its offspring. This is the seed which in its turn possesses within its very nature the power to become what its parent was. But the body of this seed must be brok-

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en. In the case of the wheat seed, the acorn, and various vegetable forms, the seed must be buried in the ground and the body be permitted to be corrupted. It is actually broken, however, by the bursting power of the life within—the life of the wheat or the oak tree which is to be. This force is so strong that it can break the ground and in so doing provides a place for the life and security of the new body. Similarly, the body of the caterpillar, as limited in its way as the egg, must also be broken by a bursting process from within.

In each case, as we look out upon the marvelous works of nature we observe that what comes out of the seed is as different from the seed itself as can possibly be imagined. The butterfly is in nowise like the caterpillar. Neither is the chicken like the egg. The human mind could not possibly conceive the oak tree to be contained in the acorn. And yet there is a relationship between the two so close that the two must be said to be one.

St. Paul goes on to reason that the human body is also a seed. Contained within the human body is the life of the spiritual body, which causes the human body to live, and gives it its power. (The term *spiritual body* can be interchanged with *soul*, *psychic body*, *mind*, or whatever best conveys the meaning to the individual who is contemplating the mysteries of life.)

Thus the human body is a seed, but it is a higher form of manifestation than the examples already mentioned. In its way it has the power of life, just as have the other seeds. The human body has the kind of life that gives it freedom to move about and to manifest its vitality in a very different way from lower forms of life. In addition, the intelligence of the life within gives the mind power to reason and think in concepts and ideas. This makes the body self-conscious and enables it to use its life to create a concept of self and bring

the power of its will to bear upon its environment. It remembers and creates, projecting into the future certain prescribed goals.

### ***The Ultimate Breaking***

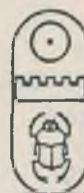
Nevertheless, with all these so-called higher faculties, the human being is still a seed. It is necessary that this seed be broken and go through a transformation of apparent death in order that what was contained within it may bloom into the fulness of its own nature. St. Paul alludes to the fact that at one time the human race was asleep. This refers to the state of consciousness in which the race did not know itself and was not aware of its potentialities.

Only in a higher state of consciousness is the race or the individual raised from the death of unconsciousness to a new kind of life. Jesus Christ is called the "first fruits of them that slept"; he represents a new state of life. The old Adam dies, and a new Adam or the Christ is made alive. According to St. Paul's reasoning, every man in his own order comes into the new state of consciousness; Jesus first, and afterward all those who receive the Christ consciousness when it comes to them. This change shall happen in the twinkling of an eye, as "in a moment, in the twinkling of an eye" the dead shall be raised into life. This is the act of mortality becoming immortality. That which is corruptible (the body) becomes incorruptible, spiritual. This change is of the moment when the individual goes through transition from a limited, material, objective, physical life to an unlimited, nonmaterial, spiritual, metaphysical life.

This second type of life comes into being because it is inherent in the first type. Just as the seed, which is an acorn, becomes an oak tree, so the seed which is the human body, by being buried in the ground and broken in its return to the dust whence it came, becomes a new type of spiritual manifestation.

Flesh and blood cannot inherit the Kingdom of Heaven; in other words, the individual by his physical consciousness cannot be aware of the new life. But through understanding, the inner consciousness within the body can be

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come aware of itself and of what will happen to it in the way of a release when the body is broken. And this new understanding brings a sense of meaning and purpose, which develops out of the consciousness of the wholeness of life. The sense of wholeness is a Cosmic awareness. It is the resurrection into a new life.

We see this dramatized in the rites and ceremonies of the mystery schools, when the story is told of the birth of a god who comes into being out of the mother (the race), and who is killed in order that his true divine nature may be permitted to grow in the soil of the human race. In this analogy, the redeemer-god is buried in human consciousness. In the case of the Egyptian god Osiris, the body is dismembered and scattered so that the blood which is its life may be distributed symbolically throughout the life of the race. By this dismemberment the divine life of God is communicated to, and becomes one with, the human life of our material body. In this manner the race receives divinity, and the individual is impressed unconsciously in the ceremonies of initiation with the fact that he is a part of the divine body of God.

A re-membering process takes place when the body is restored to its original state in the resurrection. The process of re-membering, as opposed to dismembering, recaptures the original oneness. It is different, however, in that it is the life that shall be. This story is told over and over again, and finally comes to its fruition in the powerful drama of the birth of Jesus as Christ. He is born through the perfection of humanity and, as the seed of God, is broken and buried in humanity.

By his thoughts, his prayers, his aspirations and teachings, his actions of healing and blessing and of creating, through his desires and hopes, a perfect state of union between man and God, he communicates to the human race the divine nature of the Father. He is buried in humanity long enough to permit the work to be done which will eventually bring the flowering of the race to its fruition, in which it will be made what by its own nature it could not become. When he is raised into his new life, in a glorified state, he takes with him the humanity and flesh of the

race. His ascension is a symbol of the growth of the tree of life into the heaven which the material, physical nature of man cannot see. However, he promises by this act of ascension to take man back to the original state of paradise in the Garden of Eden whence he came.

By eating of the fruit of the tree of knowledge of good and evil, man became conscious of himself and found that by the use of his personal consciousness he lost the awareness of his oneness with the divine. He could not, by his own efforts, rise again to his original state; so it became necessary for God to plant the seed of Christ in man so that he could be raised by the Tree of the Cross back into the divine state of the Garden of Eden. The Tree of Life in the Garden of Eden is inaccessible to the human race. It is guarded by the Seraphim until man has been raised into that state where he can use the divine life properly. He must be fully conscious of the Tree of Knowledge before he can be worthy of the Tree of Life.

This concept of the Cosmic as the Tree of Life—the Tree with its branches, its leaves, its blossoms, and its fruit—should create in the human mind the idea of the expansion of consciousness. The individual is a part of this wonderful tree of humanity, the life of which is Cosmic Consciousness. Christ, or Cosmic Consciousness, is buried in human consciousness which serves Him as a seed. Human consciousness must then be broken, and each individual must go through the experience of breaking his will (all of his old traditional ideas and modes of life) in order to free the life which is buried within him.

#### ***Divinity within Humanity***

Christ is referred to as the Seed of Abraham. Abraham is a symbol of the father of the race. The word itself means "Father-of-all." He brings into being a human tree which flowers finally in the person of Jesus the Christ, who is the Rose of Sharon—a rocky and desolate place. He is the Lily of the Valley. One is impressed with the fact that a rose or a lily, the most beautiful of flowers, can bloom in exceedingly barren and neglected places. The Valley symbolizes the depths of human con-



sciousness—the unconscious, out of which we have come. Even in the deepest abyss of our unconscious, the flower blooms. These symbols of Christ depict, in concepts that the human mind can visualize, ideas which are powerfully active in the unconsciousness of the race. We know, whether we understand it or not, that there is a hope and a future for the race which is symbolized in the Person of Christ, which for us is a higher form of consciousness.

Another form of this analogy is that of the Cosmic itself. The universal mind out of which all things come—which operates by absolute, perfect, and invariable law—brings its Self into being out of itself. It does this by an androgynous process in which it gives birth to its Self in its various forms. The world as we know it is brought into being in this manner over and over again. A tree comes from a seed. The tree brings forth branches out of its trunk, leaves and blossoms out of its branches, and out of its blossoms, fruit. The fruit, which is the final step in the reproduction process of the tree, is then permitted to be corrupted allowing its seed to fall back to the ground. Then the seed turns again to roots, trunk, branches, leaves, bud, blossom, and fruit.

In the same manner the Cosmic or Christ Consciousness of the universe, which is ever creative, always responding to its own necessity to be, brings forth out of itself the kind of consciousness we refer to as animal-human consciousness. It does this by creating the tree of life and burying it in its own created universe, the material world.

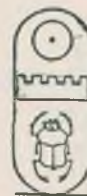
The very roots of our consciousness are in the material world; all the substances of that world are contained within the body. Out of the material world a trunk is formed, which is the mineral substance of the universe. From this come the branches of the tree with their leaves and fruit, the symbol of the animal-human awareness, with its ability to think and know in its highest state. The planting of the seed, which is the fruit of the tree of the knowledge of good and evil, is the death of the individual as he knows himself in human form. The seed of the individual life is then returned to the Cosmic soil, and again by a process

of union with the Cosmic creative power is raised into another form of life which is a repetition of the original form. This is the Cosmic mind of the Christ himself by whom, according to Christian philosophical teachings, all things were made, which over and over again implants itself in the soil of the universe, the creation of his own being. This process is referred to in Oriental philosophy as reincarnation.

In the Western philosophical system, psychologically interpreted, it may be referred to as that which Dr. C. G. Jung calls the collective unconscious, with the individual unconscious and the awareness of the subconscious mind. The Cosmic plants its seeds and raises its children in order that they, the human race, may in turn grow up and be the Cosmic.

In consciousness the human race should be aware of itself as the child of the Father, and should be able to use the powers which have been bestowed upon it and which it has inherited by virtue of its being a child of God. The individual himself co-operates with this process by realizing that in his every thought and feeling is a seed. The student of mystic truth cannot fail to realize, if he is sincere, that he is personally responsible for his own individual growth. He plants the seed of thought and feeling by the power of imagination, by permitting the ideas and concepts created in the conscious mind to drop into the unconscious. And there, by the miraculous power of transformation, which is the power of life itself, the seed is watered and grows into that which shall be.

The individual, therefore, brings forth fruit—some to perfection, others to imperfection, but all bear fruit. Jesus used this analogy when he said, "I am the vine, ye are the branches," and "The tree which bringeth not forth good fruit is hewn down and cast into the fire." The tree which brings forth good fruit is watered and pruned and cared for by the Cosmic in order that more wonderful fruit may come forth. The Kingdom of Heaven is like a mustard seed, which when it is planted in the ground brings forth a tree so strong that the fowls of the air can come and nestle in it. If we have faith or spiritual awareness as small as the smallest grain of





mustard seed, if planted in the consciousness, it will grow and become powerful enough to move mountains.

When the time came for the body of Jesus to be broken, it was planted in the ground. This is symbolized by the placing of the broken body in the tomb of Joseph of Arimathea; the breaking of the tomb or the earth; and the discovering of the resurrected Lord by Mary in the garden on Easter morning. It is no mistake that the discovery of Jesus took place in a garden. It is in a garden that the rose blooms, and that the final fruit of life is permitted to come forth. In his resurrected state, Jesus as Christ was in that state of

awareness and consciousness of being which is promised to the race when we can permit ourselves to go through the same process.

We are told that we are members of his body, that we are grafted onto him, and that he dwells in us and we in him. This is a direct reference to the fact that in our human consciousness there is Cosmic Consciousness—that we are grafted onto Cosmic Consciousness, and are growing by its life, in Christ. Therefore we live and move and have our being, manifesting, by the eternal transformation of one kind of life into another on all the levels of life, the wonderful creative power of God.



## *The Personal Touch . . .*

### . . . through the spoken word

A large library of taped discourses and musical numbers which up to this time have been reserved for use by Rosicrucian lodges, chapters, and pronaos exclusively are now being released for sale to Rosicrucian members.

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Listed below are just a few of the interesting subjects available. With any purchase, or on request, you will receive a complete list of all tapes available at this time. All tapes made at 7½" per second, dual track.

Title	Voice	Length	Price
Finding Personal Peace	Ralph M. Lewis	12 min.	\$3.50
Sevenfold Wisdom of Hermes	Joel Disher	12 min.	3.50
Psychic Initiation	Ralph M. Lewis	12 min.	3.50
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Planned and Purposeful Living	Rodman R. Clayson	15 min.	3.50
Dr. H. Spencer Lewis, the Man	Peter Falcone	16 min.	3.50
Mystic in a Modern World	A. A. Taliaferro	30 min.	6.00
Temple Music		14 min.	3.50
Beissel's Ephrata Music (organ)			
Commentary by Rodman R. Clayson		25 min.	6.00
Concept of Soul (Panel Discussion: C. A. Poole, James Whitcomb, Arthur Piepenbrink.)		17 min.	3.50

These tapes are available for sale through the ROSICRUCIAN SUPPLY BUREAU, San Jose, California, at the prices quoted above.

### RENTALS

The above tapes are also available on a rental basis, in limited quantities. When applying for a rental tape, give ample notice of the date that tape will be used, and the address for its mailing. Applications are filled in the order received; therefore, please list alternates as well as first choice.

Rental fees for each tape are \$1.50 for two-week periods. AMORC pays postage to applicant; applicant pays return postage and insurance.

When ordering, specify "RENTAL." Send your rental fee with above information to the TECHNICAL DEPARTMENT, AMORC, Rosicrucian Park, San Jose, California.

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# Eyesight for your Job



**T**HE U. S. Department of Commerce lists 40,000 occupations, or ways of earning a living. Which one is yours? Whichever it is, the chances are that you have to use your eyes and be able to see well while working at it. Each job is a seeing job, says the Better Vision Institute.

Eyesight specialists have for some time realized the increasing specialization of the work that eyes must do. From time to time there have been great improvements in spectacles to meet these needs. Benjamin Franklin invented bifocals; that is, he thought up the idea of putting lenses with two different sight ranges into one frame.

But Franklin did not invent or improve the lenses. That remained for the lens specialists. These experts learned how to make a flawless bifocal. Then they began combining not two but three different distance ranges in one mounting.

For the most part, however, these improvements were built around the principle of good vision at different distances, not around good vision for special purposes. The two things involve some very different elements. Just recently there has been a great forward surge of interest in what are called *occupational* or *special-purpose* glasses. Real progress is being made in the analysis of visual job needs and in designing lenses to meet those needs.

A bulky handbook for eyesight specialists, recently published, analyzes the vision requirements of 200 different occupations, trades, and professions. These studies were made by actual observations and measurements of work-

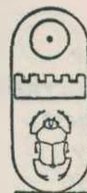
ers on the job. Among the details compiled were such items as:

Distance of work from eyes; number of distances involved—one or more; area covered by working procedure; whether work lies to right, left, or center; whether eyes must look up, down, straight ahead, or any two or three of these directions; length of time during which eyes are normally occupied; colors involved; size of work items—as type for a proofreader, steaks for a butcher.

In this volume, jobs are carefully broken down into their components. Thus, any man working in a print shop may call himself a printer. But printers include the compositor, typesetter (hand or machine), platemaker, stereotyper, stoneman, pressman, make-ready man, and others. Each one uses his eyes differently from all the others. The platemaker works six to eight inches from his eyes, the pressman perhaps at arm's length.

Workers also use their eyes in different directions. An accountant looks downward at his work and straight ahead, 16 inches, but must also see the ledger at the side, 26 inches away. Other desk workers may need only the 16-inch range and are not inconvenienced if the rest of the desk is not in clear focus.

Visual requirements are different for different jobs, but that does not mean that each job has a special, right kind of spectacles—40,000 of them. A comparatively few “powers” in the lenses will cover all the distances that all the jobs require. A comparatively few variations in the size and position of bifocal or trifocal segments will provide all the differences that are needed for all the different jobs. Thus the prescribing of vocational spectacles is brought within the limits of practicality. Satisfy your visual needs for work and comfort.







THE Rosicrucian Egyptian Oriental Museum is continuing to attract special attention to itself. Through its acquisition of choice items, traveling exhibits of contemporary work, and unique permanent displays, it is gaining further respect and favor throughout the world among artists, museum officials, and laymen. Its traveling exhibits continue to draw an ever-growing number of appreciative viewers.

A recent diorama of unusual excellence is that of Diana Bovée Salyer's "Egyptian Carpenters at Work." Here in an authentic setting may be seen five men at their various tasks. It is a scene very human and very much alive. The third in a series of Egyptian vignettes, it depicts an everyday activity which must have repeated itself over and over again throughout Egypt's long history. A fourth scene completing the series is to be added shortly.

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May 12 marked the final convocation in the Supreme Temple before the summer recess. It opportunely commemorated the first Rosicrucian Convocation of this cycle in New York City on May 13, 1915. The Grand Master, Frater Rodman R. Clayson, presided. In his brief message he admonished students to be expert rather than amateur Rosicrucians and defined the important differences.

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One of those visiting the Supreme Temple for the first time on this occasion was Frater R. K. Johnson, Chairman of the Board of Southern Cross Chapter, Johannesburg, South Africa. Without doubt, Frater Johnson will carry home with him many deep im-

pressions received during his stay at Rosicrucian Park. In all likelihood, these will be shared with South African members when Southern Cross Chapter and Pretoria Pronaos hold their joint rally on September 5 and 6.

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Maybe this is stretching the macaroni too far but here's a historical fillip that is tasty. In the Eighteenth Century a fop or showoff, like the Zootsuiter or today's Teddy Boys, was called a macaroni. Among the Revolutionary War soldiers, the boys from Maryland got this name because of their showy uniforms. And that is why, dear reader, Yankee Doodle stuck a feather in his cap and called it MACARONI!

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A few weeks ago, the San Jose Chamber of Commerce gave a thought to the theme "Better Secretaries Mean Better Business." Blossom Valley Chapter of the National Secretaries Association furnished the speaker. She was Soror Ruth Farrer, secretary to our Imperator, Frater Ralph M. Lewis. It was a meeting largely attended, for Chamber members brought their secretaries. Since Soror Farrer spoke on "The Secretary's Place in Management," everybody learned something—even executives who may now be wondering just where they fit in.

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In April, this department printed some comments on watches and personal magnetism. Now Frater Clarence R. Parry, whose business is to make watches run, says: "Audi alteram partem," or, this is my experience. One man came to me saying that his watch could not be made to keep correct time. "I told him the watch could be made to run and do what it was supposed to do IF he had lots of peaceful attributes



in his character. After much retiming of the watch while he wore it, it did operate correctly and he admitted it."

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Almost two years ago information reached this department of Frater Andrew Sopko's coming to California to work in the field of music. We told you at that time, remember? Now the Sopko Youth Chorale under his direction is appearing frequently in Los Angeles County. The Chorale is made up of forty children in age from 8½ to 15. At home in Paramount, California, there is music, too—made by the Sopko Duo, Frater Sopko's twin sons aged 6 months, plus or minus.

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And from the East Coast of the United States more music—Frater Roger E. Mason's. In a program of New Music at Little Theatre, West 63rd Street, his *Quintet for Woodwinds*, *Cradle Song*, and *Sonata for Piano* were presented. Frater Mason has a Master's Degree in music composition from the University of Wisconsin, and was in California long enough to do the music for a Hollywood film. At that time he attended Hermes Lodge.

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Geologists tell us that Australia is one of the oldest continents. It is level and regular in outline, with a great plateau covering half the continent, a central basin, and coastal plains. Two thirds of the island is in the temperate zone and only the northern third in the tropic.

Strange fauna and flora are native here as well as most primitive man. Settled since 1788, Australia became a self-governing commonwealth in 1901. It is divided into eight states and territories comprising approximately three million square miles containing over nine million people. It produces the world's largest wheat crop, 27 per cent of the world's total of wool, and important quantities of minerals, including uranium.

It also produces exceptionally fine Rosicrucians, to be found principally in South and West Australia, New South Wales, Victoria, and Queensland. Its most important holiday ordinarily is Australia Day (January 26), but in 1959 it is likely to be All-Australia-Rosicrucian-Rally Day (a 72-hour peri-

od extending from Friday, October 30, through Sunday, November 1—Australia's answer to the 1958 World IGY.) At that time, Rosicrucians will converge on Sydney, New South Wales, where the momentous event will take place.

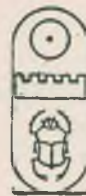
Frater Barry X. Brettoner, Rally Chairman, would like to have advance notice of your coming. Remember, it's not too early to be making plans—kangaroos, koalas, and platypuses can't be commanded at a moment's notice. According to Frater Brettoner's first announcement, the Emperor, Ralph M. Lewis, will be there. So, why don't you come, too? Eight international airlines will fly you in, a hundred Kookaburra chorus will be part of the welcoming committee, and a real three-day Rosicrucian corroboree will follow. (This department expresses its gratitude and acknowledges its indebtedness to Frater Wombat and Wallaby of the Great Australian Bight for the foregoing information.)

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The May *Newsletter* of Auckland, New Zealand, Chapter, AMORC, carried the happy announcement of a new Temple. When the Emperor visits the Chapter this year, he will find it located in a fairly new building in the residential section of the city. Its main hall has 99 square feet of floor space—three times that of its old quarters. In addition, 500 square feet more are divided into office, kitchen, lobby, and cloak-room areas. From a building fund that miraculously more than doubled itself virtually overnight, the purchase was made and the Chapter installed in time for its New Year's ceremony. Congratulations are due to all our enthusiastic and energetic fratres and sorores in New Zealand on this important step forward.

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In May, according to its Social Program Schedule, Joseph Priestley Chapter, Leeds, visited Temple Newsam and in June, Fountains Abbey. This month, it is Filey and in August, Kirkstall Abbey. Such jaunts serve many ends and must be particularly rewarding to Rosicrucians. The past is always meaningful and to the thoughtful person contributes to both the understanding and the enjoyment of the present. Isn't there some place of historic value or





quiet beauty which your Lodge, Chapter, or Pronaos could visit?

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In closing, here are a few epigrams to tide you over until the next *Digest* is printed:

- "War is easy. Peace is the real struggle."  
—Frater J. Palo

- "To pray for Peace is worthless without works to promote it."  
—Frater A. W. Janousek

- "O foolish Man, whose very soul is of love and harmony, why do you dwell in a sphere of discord and misery?"  
—Frater J. Licata

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## *Letter Writing, An Art*

PERHAPS in our own new-age living, letter writing will once more take its place as creative thought in self-expression. With this in mind, we wish to share the following paragraphs of serious contemplation upon today's querulent family of nations.

We, of Today, are coming into a World Unity wherein our sense of patriotism must be transferred from that of a small, limited, separated portion of the Earth called *my* Country to that larger vision of—*the world* is My Country. We shall become Universalists rather than remain Americans, Frenchmen, Britons, or any of the other now present Nationalists.

That the foundations of the Old are being torn down, destroyed, changed, eliminated, transmuted and altogether left behind Cosmic Progress and evolutionary on-goings, is evident to every observer of World trends.

We are coming into a World Consciousness—the World as One—indivisible and inseparable, rather than that which now evidences many principalities, and many Powers, fighting among themselves and for themselves individually rather than collectively and for the Good of ALL.

Is not the U. N. organization an evidence of this trend toward planetary unification? In fact, the *One World* is now so generally accepted by many that any so-called patriotism must soon become that of Patriots for the Cause of Right, all over the World; for, the World *is* our Country.

Laws must become of Universal importance and consciousness, and not for just one Country, one Nation, or for any one place only upon this Globe.

Devotion to the welfare of one's Country must be accepted and acknowledged as devotion to the cause of Good for All, for the World as a whole, and therefore each and every Country, Nation, and Race on this Planet. Only in such devotion and patriotism can the peoples of the World find themselves living together in peace, harmony, neighborliness, happiness, and helpfulness to all and for all. This the new way of Life now demands and must have if we are to survive and go forward into greater evolutionary progress and accomplishment for the entire humanity. And to such ends are the Nations of the World now thinking, fighting, and working, even though it may not always be evident that this is so.

Yes! Some will continue to maneuver for personal and national rights, boundaries, balances of power, trade, and other dictatorial rights and measures. Yet, inadvertently, and all unconsciously perhaps, the rights of Mankind as a whole are under such consideration as can bring all of us into loyalty to, and patriotic consideration of, *the world is my country!*

By SUE ANN GERLACH, California, U. S. A.

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# A Plea for Peace and Disarmament

By VENERABLE NARADA OF CEYLON



**T**HIS chaotic, war-weary, restless world appears to be almost morally bankrupt, although, no doubt, it has nearly reached the zenith of material progress. The ingenuity of modern man has created marvels in every sphere of life, except perhaps in the moral sphere. Seldom, if ever, do we hear of Saints of any faith today.

Scientists, on the contrary, have advanced so amazingly in their respective fields that their powerful weapon (science) has now become both a blessing and a curse to mankind. Some have conquered matter and space; others have even gone to the extent of prostituting science to cause irreparable loss and indescribable suffering to millions of men, women, and children. Ordinary bombs that rained from the heavens have now become obsolete. The after-effects of the atom-bomb are still lingering in our compassionate hearts. H-bombs and cobalt bombs are ready to be brought into action at any inauspicious moment. We doubt very much whether we would be spared to experience the disastrous effects of the bomb named after the remaining letters of the alphabet that scientists have yet to discover.

Some materialistic-minded military leaders, on the other hand, probably due to their greed for power, possessions, and pride of position are ruthlessly sacrificing the most precious thing on earth—life—at the altar of brute force for the sake of national prestige or for the sake of insignificant bits of useless earth.

As a result of this deplorable situation in world affairs today all are compelled to suffer; the poor and the helpless suffer most. Brilliant sons perish in their prime of manhood, while “merchants of death” thrive on their profits derived from the victory of death over life.

Peace Conferences, World Congresses of Faiths, Quaker Conferences, Moral Rearmaments, and Summit Talks are conducted, motivated by high principles,

in peaceful halls, but, at the same time, nations, great and small, are wasting huge sums of money running into millions and billions on their armament race. They are suspicious and mortally afraid of one another in spite of the powerful U. N. organization.

The selfless and sincere sponsors and leaders of these peaceful conferences are certainly to be congratulated on their laudable efforts to establish peace and happiness among mankind. But one is tempted to question whether such conferences, inspiring addresses, and persuasive articles will produce any appreciable effect on the governments of nations and the people who control the lives of others and who aspire to rule this world not by love and right but by force and might.

One might even lament that the so-called world religions have pitifully failed to establish peace and goodwill on earth. Perhaps it would be more nearly correct to state that the avowed followers have unfortunately failed to translate into actual practice the religious principles which they themselves profess.

What about our present position today? From the present armament race of the nations, rebellions, assassinations, direct and indirect aggressions now being witnessed, are we to infer that mankind is on the threshold of another world war to wipe out the human race from earth?

Suppose, for instance, the two world powers—America and Russia, in whose hands rest the destinies of the greater part of the world today—were to create a Paradise on earth, according to their own ideologies, would there be perfect peace and happiness on earth as long as man is what he is—ambitious for power and glory?

Rightly or wrongly we are given to understand that even in Paradise itself there was an unfortunate struggle for power that culminated in eternal damnation for the vanquished. The quarrelsome person in question was not an ordinary mortal but an archangel who had no worldly ambitions. The conten-





tion was between an archangel and his all-powerful, all-merciful Creator.

If such were the sorrowful case among angels, in the transcendental heaven, will sinful mortals below fare better? Who then is to be blamed for this deplorable state of affairs in this deluded world?

None but man himself. Man makes or unmakes the world. What man creates, he can uncreate. Man creates his own heaven and his own hell. He himself is his creator; he himself is his destroyer.

In this complex machinery of man, there is an invisible powerful force called *mind*, which, like electricity, may serve as his most bitter foe or greatest friend. Latent in his mind are a rubbish-heap of evil and a storehouse of virtue. In this rubbish-heap are found three impurities that defile and ruin him. One is *lust* or attachment or selfishness which tends to accumulate and create. The second is *anger* or aversion which tends to divide and destroy. The third is *ignorance* or stupidity which tends to both create and destroy.

A boil cannot be cured by merely cutting it out with a knife. The inherent impure blood may produce more boils. The root causes of it should be investigated and removed to effect a complete cure.

Until and unless these three universal evil roots, latent in all in varying degree, which are solely responsible for the ills of life, are either eradicated or attenuated and their opposite virtues—nonattachment or unselfishness, loving-kindness and wisdom—are fully developed, no peace and real happiness can ever be guaranteed.

It is left to the respective Governments and public-spirited bodies to understand causes and remedy defects and also to provide the suitable environment

and other necessary facilities for the equally essential material and spiritual progress of mankind. It is the paramount duty of religions to cater mainly to the moral and spiritual development to make men ideal citizens.

A reform of the present situation of the world is essential. For such a reformation a radical change in the conditions of the environment—physical, economic, political, social, psychological, educational, and religious—is paramount.

It is gratifying to note that respective Governments, both old and new, and philanthropic bodies, such as the Asia Foundation, Rockefeller Foundation, Ford Foundation, etc., are honestly attempting to eradicate poverty, disease, and ignorance that prevail among the masses which comprise the majority of mankind. These three pathetic conditions exist more so in Asia and Africa than in materially advanced America, Europe, and Australia.

For substantial peace in a civilized world, justice and tolerance must prevail. It is cruel and disgraceful for the powerful nations to "bluff, bully, swindle" and plunder the weaker nations. When rulers become aggressive, unjust, corrupt, and intolerant, it is but natural for people to resent and revolt. The inevitable consequences baffle description.

Fortunately, in certain cases the oppressed masses resort to passive resistance and nonviolent methods with success. Unfortunately, in some cases people are compelled to resort to violence. History records that some freedoms were achieved through evolution and some through revolution. For instance, as President Eisenhower remarked, Canada gained freedom through evolution, while the United States gained hers through revolution.

But force, however, will be met with force; bombs will be met with bombs; vengeance with vengeance. Retaliation is ever painful and will never lead to peace. As the Buddha advises—"Hateds do not cease by hatreds but by love." Though somewhat difficult in this rebellious world, the Buddha's exhortation is to conquer anger by love, evil by good, the greedy by generosity, and the liar by truth.

Venerable Narada is the supreme dignitary of Buddhism in Ceylon. He recently visited Rosicrucian Park on one of his world missions. This article was especially prepared by him for the *Rosicrucian Digest* and transmitted directly from Colombo, Ceylon.

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The world is so constituted that the majority of mankind, according to the Buddha, are ill-disciplined. Since people are living in such a deluded world, they, at times, may be compelled to adopt a middle way.

Ancient books cite a beautiful and illustrative story. A snake, having been reared by an ascetic, was taught to practice loving-kindness towards all. One day while it was lying in a forest a woman, mistaking it for a rope, took it and tied her bundle of sticks which she had collected. On returning home she untied the bundle. When the snake returned to the cell the ascetic questioned it as to its delay.

"Good master, while I was meditating on loving-kindness in the forest a woman who had come to collect sticks, mistaking me for a rope, took me to tie up her bundle. I was just released. Pardon me for the delay."

"Well, good snake, you have done well in radiating your loving-kindness to such an extent. Just to show that you were a snake you should have at least raised your hood and hissed a little," commented the ascetic.

In the same way when we are living in a world with people of diverse temperaments, at times the use of wise discrimination is essential. Men and nations may be compelled to hiss a little but without a sting.

At this critical period of world history all peacemakers are deeply interested in one important problem that affects all mankind—the complete disarmament of all nations, and abolition of war forever.

With all the force he could command, Aldous Huxley has dealt with this vital question in his *Ends and Means*. As Buddhists we endorse all his arguments. He rightly observes, "armaments create fear, suspicions, resentment and hatred. Wars and conquest are undoubtedly the supreme enemies of civilization."

The enormous sums of money wasted by Governments on armaments and forces could better be utilized for the welfare of humanity.

We are living in an age of Reason; men are cultured and civilized. Guid-

ed by compassion and wisdom, why cannot men meet on a common platform and settle their disputes amicably in a friendly atmosphere without resorting to brute force?

Does not the powerful U. N. O. offer such a platform to settle the disputes of all nations, without prejudice, favour or fear?

Wars inevitably end in either a victory or a defeat. "Victory breeds hatred! The vanquished live in pain," says the Buddha. "One may conquer millions and millions of people on the battlefield. But he is the noblest victor who conquers himself. Self-conquest is far greater than the conquest of all other folk. None can win back the victory of such a person who is self-subdued and ever lives in self-restraint."

Self-conquest means world conquest. Directly and indirectly, self-conquest is conducive to the welfare and happiness of the whole world.

This heterogeneous, materialistic world that has ignored all spiritual values and is heading toward destruction with the discovery of deadly weapons, to annihilate men, women, and children on earth, today more than ever expects all Buddhists to practice loving-kindness (Metta), Hindus, Jainas, and Zoroastrians their nonviolence (ahimsa), Jews and Christians their neighbourliness, and Muslims their brotherhood, so that all may live in peace and happiness regarding the whole world as their motherland and all men and women as their brothers and sisters.

What both East and West can do now is to blend the spiritual wisdom of the East with the scientific knowledge of the West to evolve a golden era so that all peoples, irrespective of caste, creed, colour or race, can live in perfect harmony and peace as ideal citizens of one world.

One Western poet sang—

*East is East, and West is West,  
The twain shall never meet,  
With all humility it may be said—  
East is East, West is West,  
The twain will ever meet.  
Not in space, but in love,  
For all in peace to live.*





# How Sand Preserves Flowers

By GENEAL CONDON

SEVERAL years ago I preserved a spray of wild roses which I gave to a friend. She placed it in a vase near a Jacob Jordaens portrait, where it picked up the colors and carried out the theme of the painting. For more than a year she enjoyed its being there.

Then one day a friend arrived to help prepare the house for a party. Observing the roses in the vase, she promptly took it to the kitchen to fill it with fresh water. Sometime later, the hostess discovered the water and exclaimed: "Who on earth put water on those flowers!"

"Why, I did," answered the friend; "I thought they should have it."

"My dear," explained the hostess, "Those flowers have been there more than a year without it." The friend turned a little pale. This was spooky.

The belief that there is something supernatural about this process is indicated by some of the requests I receive for this "magic sand." Of course, the scientific explanation of preservation is simple—first, anchorage; then complete dehydration. Naturally there is an acquired technique involved but, as in any other handicraft or art, the tools are of the utmost importance to a superior finished product. In this case, the tools are the various desiccants used in the process.

Many materials have been tried. Powdered borax, corn meal, or a combination of both. Starch, talc, sugar, salt, finely ground sawdust, powdered silica gel, and sand are some of them. I have experimented with all of these



and discarded them. Sand is the only medium possessing the weight necessary for perfect results. My preference now is the Great Salt Lake or oölitic variety. To understand this, the most important components of the flower are considered and their relationship and reaction to the sand observed.

A microscopic examination of ordinary quartz sand and the oölitic sand from Great Salt Lake reveals marked physical differences. The first is formed by a process of disintegration or wearing down. It is therefore solid in substance and has no extraordinary

absorbing qualities. Under intense magnification it appears sharp and jagged. On the other hand, oölitic sand is built up. The only form of life capable of living in Great Salt Lake is the brine shrimp; it abounds there in countless trillions.

The shrimp deposit their eggs and claylike pellets of excrement. As these are washed upon shore, they are coated with a limestone deposit very much in the same way that an oyster produces a pearl. On shore they become sand. Under the same microscopic test they are revealed as smooth and usually round.

This sand has tremendous weight but the grains are nevertheless comparatively soft and absorbent. The approximate comparative weight is revealed by the fact that a can holding one pound of ground coffee will weigh around four pounds when filled with this magic sand. Its superiority as a desiccating medium is quickly revealed when we

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determine just what effect it has on the following characteristic features to be preserved in a flower—contour, color, and texture.

### Contour

Obviously, contour is the primary consideration in a preserved specimen. The third-dimensional look must be maintained. Formerly, weight alone was considered the only requirement. The result was a pressed flower and foliage of sorts, flat and totally without grace. It was evident that a more flexible and plastic material was required to maintain the natural depth of the contour. Something had to be found that would perform the same ironing action on the surfaces, and also be equalized under, around, through, and over the flower. Sand proved to have the easy-flowing qualities plus the necessary weight to fill these requirements.

### Color

As to color, the time element is of vast importance when employing desiccants other than sand. Too long a submersion tends to submit the subject to a burning action which, in turn, pulls the color out and fades the bloom. This is especially true when using borax alone, or in any other combination of materials. Yet what is one to do if the water content of a flower under treatment is extraordinary as is sometimes the case. Either the true color must go or we uncover a half-dried flower which will wrinkle and flop when it is exposed to the open air.

On the other hand, time is of no con-

sequence when treating a flower with oölitic sand. My proof is that on several occasions I have accidentally overlooked a container for as long as ten months. When I discovered this oversight and uncovered the flower, I found the color still clear and true, even a little more intense if anything. I have in mind a stalk of blue delphinium processed in July, but accidentally misplaced and discovered the following June. Yet the blue—a difficult color to preserve in anything—was perfect. This is another reason why sand became my choice.

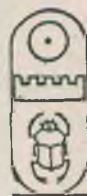
One interesting but as yet unknown factor is just what chemical action the oölitic sand has on the color chromes of a flower. I have already pointed out that borax produces a burning effect, hence a fading effect, on the color of flowers. So does salt. But this particular sand brings out a true and clearer color than even the silica variety. Lilacs preserved the first year I started my experiments, although satisfactory in form, appeared a muddy gray. Zinnias lacked intensity in color. A very marked improvement appeared the following year when I switched to the sand of Great Salt Lake. Another interesting speculation is, why does the color seem to be brighter each year when I re-use and re-clean the same sand? This happens year after year.

### Texture

Even a cursory glance at a flower finished with this pet sand of mine, and another done with any of the other mentioned ingredients, will reveal its superiority. A convincing comment was made by my daughter during the early days of my experimentations before I started using this sand. She was looking at some roses preserved with light, fluffy borax and a corn meal mixture. "But Mom, they look wrinkled," was her observance.

There was the crux of the thing. There had not been sufficient weight to produce an ironing action on the petals. This is so necessary to maintain the smooth texture found in the fresh flower. So, I switched to sand. While the ordinary kinds gave me smooth petal surfaces, they also scarred and pock-marked the surfaces. The sharp, jagged edges and points had left their imprints, and in some cases they had even pierced

Editor's Note: Geneal Condon has gained nation-wide recognition for her perfect preservation of more than 100 varieties of garden and wild flowers. Her accomplishments were presented in the *National Geographic Magazine*, September 1958—and recently she won a gold medal certificate in a New York International Flower Show. Mrs. Condon, writing from Salt Lake City, states that the oölitic sand from the shores of the Great Salt Lake has given her results considerably beyond those from other sands or any of the so-called dryers, such as borax, corn meal, etc.





the fibers. But the oolitic sand did no such thing. It could not. The smooth round or oval grains left the texture nature-true in smoothness.

In this consideration of texture, another observation and comparison comes to mind, the over-all flexibility of the flower. While the general nature of a preserved flower is rigidity to a certain extent if the contour is to be maintained, yet it does not always follow that it must be crisp. Indeed, the ideal condition is a perfect balance between both contour and flexibility. Here again the Salt Lake sand proves superior to other mediums. Exposure to intense heat produces brittle flowers. The slightly burning action of borax does the same thing. Flowers dry more quickly in borax but are also more perishable. The soft, hollow centers of the oolitic sand absorb the moisture so gently and gradually that the flower often emerges with the softness that is natural to its blooming state. Such examples as the cactus, Godetia, Rose of Sharon, and maidenhair fern will confirm this.

I usually spend half of each summer in preserving quantities of obedient varieties, and the rest of the time in trying to tame at least one temperamental rebel that refuses to submit to any method.

The bachelor-button is one. It took me three months to subdue it. This flower, while in the sand, insisted on changing its blue color to white. Finally, I hit on the thought of sneaking up on it and preserving it before it knew what had happened. I covered it with sand and hurried the process in the oven. Two hours at a temperature of 150 degrees did the trick.

Another prima donna of the flower world is the cactus. I find I must break

all rules with this unruly one. But it is well worth it in the end. It is one of those "only-a-day" varieties. But what a life it lives in that one day! One variety opens in the morning a clean, clear lemon yellow. But as the day progresses it changes color almost hourly so that during the course of a day I can obtain flowers of yellow, apricot, peach, rust, and all the sunset shades—and from one blooming plant.

The hundreds of stamens of this cactus teem with minute black bugs rollicking and rolling in abandon. The bloom does not mind that a bit. But try touching the stamens with a human finger and they immediately fold up in resentment.

The trick here is to very suddenly anchor the stamens first, and then proceed to the petals. Also, for best results the flower should not be allowed to dry out completely in the sand. Three or four days are sufficient. Under this treatment the flower retains its shape and the delicate petals remain tough enough to clean safely without tearing. Underdrying also causes them to retain their satiny texture which would be lost otherwise. They are beautiful!

In spite of all the methods of approach, including the efforts, much remains to be done before one can claim to have conquered the flower world. I have experimented with more than one hundred varieties—only a small portion of available material. It may be that some day someone will come up with an over-all formula that will do the trick with one fell swoop, temperamentals included. All I can say is that if and when that happens we will not learn nearly so much about flowers nor have half as much fun. It will be too easy.

## ROSICRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication quarterly. See the *May* issue for a complete listing—the next listing will be in *August*.



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#### ACROSS THE GOLDEN HORN

These small boats are water taxis. They conduct a thriving business across the famous waterway known as the Golden Horn, Istanbul, Turkey. On the distant shore may be seen one of the renowned mosques of Istanbul with its graceful minarets pointing skyward. Though just out of range in the photograph, there is a modern bridge. The water taxis are still used to reach quickly various points on the opposite side.

*(Photo by AMORC)*





### SYMBOL OF FOLLY

Above are the famous ruins of Terme di Caracalla, enormous baths in the suburbs of Rome, used during the decline of the Roman Empire. The remains of the exquisite mosaics and tiles, which once covered the floors and walls, suggest the lost splendor of the structure. The place originally accommodated several thousand persons. In the era of decline it was the site of lavish spectacles, orgies, and debauchery.

*(Photo by AMORC)*





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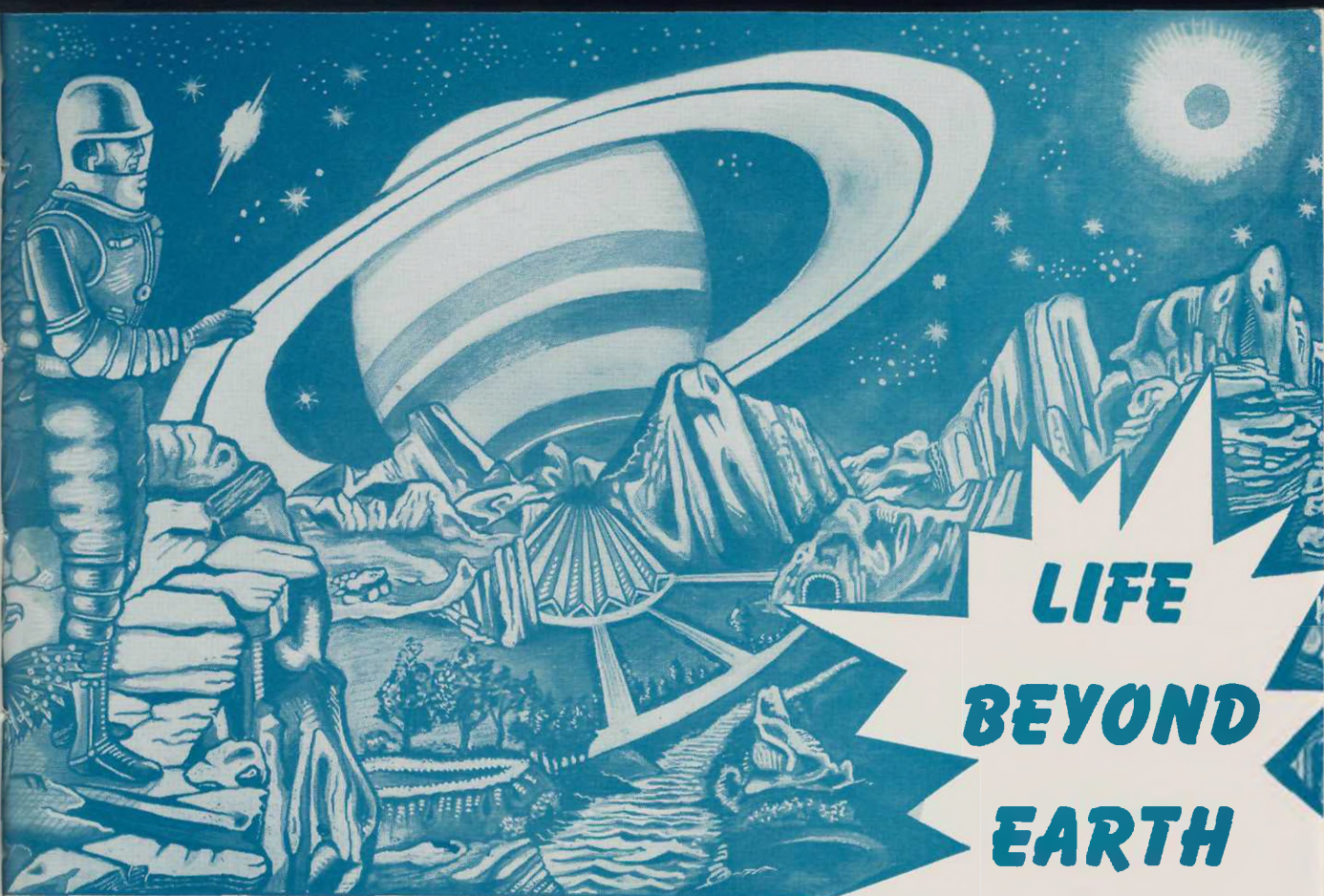
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